

He gave some Apostles, some Prophets, some evangelists, pastors, and teachers, besides all these other gifts I have named. What for? Paul informs us that he gave these gifts for the perfecting of the Saints. Do you not see then, that they were not given merely to convince unbelievers and to establish the Gospel, but for the perfecting of the Saints? Now, do you know, does anyone know, how the Saints of God can be made perfect without these gifts? How can the members of a Church, which has not any inspired Apostles and inspired Prophets, be made perfect? "Oh, but," says one, "we have some of these gifts." "What are they?" "Why, he mentions pastors and teachers; we have them." What right have you to claim them, and do away with the other gifts mentioned in the same verse? Is there any consistency in that? Is it right, can we feel justified before the heavens in taking a verse and claiming one or two gifts mentioned there, and doing away with all the rest? The Scriptures say that he gave Apostles, Prophets, evangelists, pastors, and teachers; the modern Christians claim two or three of these and do away with all the rest. The Latter-day Saints will not do this; they have been traditionated to do so in times of old, but now they have learned better; and they now say—"Give us all these gifts. If we have a Church, let us have inspired Apostles and Prophets in that Church, for without them the Saints cannot be made perfect."

They are given, also says Paul, not only for the perfecting of the Saints, but for the work of the ministry. How can the work of the ministry proceed without Apostles and Prophets? It cannot proceed. They are given for the edifying of the body of Christ, says the Apostle. How

can the body of Christ be edified without Apostles and Prophets, and the gifts mentioned? And again, he says, They are given in order that the Church may become perfect, that is, that its members may grow up into perfect men, unto the measure of the stature of the fullness of Christ. Without these gifts the Church never can grow up, it has nothing to edify or perfect it, nothing to do the Saints any good, but with these gifts they may be perfected, and grow to the stature of the fullness of Christ.

Another grand object specified in the giving of these gifts, as mentioned in the next verse, is, that we henceforth be no more children, tossed to and fro by every wind of doctrine, and by the cunning craftiness and slight of men, whereby they lie in wait to deceive. Now, you take a Church that has no Apostles, no Prophets, no gifts, such as those that are named in the New Testament, and that Church is all the time liable to be carried away with every foolish doctrine that may come along. But when you see a Church organized with Apostles, having power to receive revelations from heaven, and having Prophets who can foretell future events through the Holy Ghost resting upon them, it is not carried away with every cunning plan and device of false doctrines; but its members know for themselves, by the power of the Holy Ghost, by the gifts that are given to them, and by the revelations which they receive, and hence they are not carried about as the religious world have been, during the past seventeen centuries. What is the reason of all the confusion, jars, and discords that have troubled the religious world during that time? The grand reason is, that they have lost that which would have held them together—the gifts